
M E M O I R S

OF THE LATE

MR. W——LY M—TAGUE.

VOL. II.

M E M O I R S

OR THE LATE

W.W. - JY M - TACUE, Ed

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M E M O I R S
OF THE LATE
EDW. W—LY M—TAGUE, Esq.
WITH
R E M A R K S
ON THE
MANNERS AND CUSTOMS OF THE
ORIENTAL WORLD ;
COLLECTED AND PUBLISHED FROM
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M.DCC.LXX.IX.

THE LIFE OF

WILLIAM LUTHER PIERCE

WITH

BY

THE

AMERICAN

AND

EUROPEAN

COLLECTED AND EDITED FROM

ORIGINAL POSTHUMOUS

PAPERS

VOLUME

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PAPERS

M E M O I R S

OF THE L A T E

MR. W——LY M——TAGUE.

C H A P. I.

Young W——ly's Progress in his Studies.—

Meets a young Washerwoman in the Park—

Addresses her—Has frequent Interviews with

her—Marries her privately.—The Affair is

discovered by his Relations—They send her

into the Country upon an Annuity, and him

to the Continent.

YOUNG W——ly's private tuition answered the most sanguine wishes of his relations and friends. His preceptors took uncommon pains with a genius naturally bright and penetrating, and he repaid their assiduity by an improvement and perseverance in study little expected from one of his volatile turn of mind.—In fine, he happily blended the polite arts with the more abstracted sciences and solid parts of philosophy,

sophy, and gave the fairest promise of becoming the complete gentleman.

One evening as he was taking his usual walk in the Park, a young woman tripped by him with great seeming expedition.

The symmetry of her shape and her nimbleness, attracted his notice ; he redoubled his haste to get again before her, that he might have an opportunity of observing her countenance.

He soon overtook her, and viewed her with admiration. She blushed on noticing the earnestness of his looks. The crimson glow of modesty which overspread her cheeks, gave an additional charm to her native beauty.

Her features were regular ; her complexion to the last degree lovely ; while the brilliancy of her eyes, and ruddiness of her cheeks bespoke both health and vivacity.

She appeared to have been but little used to company, or the addresses of men, by her manifest confusion ; and seemed by the simplicity of her dress, which was extremely plain, tho' exceedingly neat, not to be above the ordinary rank.

He

He determined to enter into conversation with her. At first she appeared very coy, but at length gave him pertinent answers to every question he asked.

From the conversation he had with her, he found that she was only the daughter of a washerwoman; that her mother, who was a widow, had sufficient business to enable them to live comfortably; that she assisted her mother, and was going to Pimlico to fetch a gentleman's linen for whom they washed.

He would fain have engaged her to meet him again, but this she absolutely refused, alledging that she would do nothing without the knowledge of her mother; she however at length agreed that he should call upon her, and gave him her address accordingly.

He frequently visited her, and having gained upon her affections, made several flattering proposals to seduce her from her virtue. But he found his endeavours in vain; she had too much modesty to become the victim of his artifices, and her mother too much affection for her child, as well as vigilance, not to prevent his success by any illicit means.

A negative he had never expected was a double stimulative to his disposition, naturally amorous and impatient; the obstacles thrown in his way, encreased the flame that began to consume him.

He determined to enjoy the fair Patty, for that was our juvenile washerwoman's name, at any rate. He, therefore, mad with his passion, and careless of the consequences, proposed marriage. This proposal was joyfully received both by mother and daughter, and the only stipulations which his small remains of prudence suggested, were to keep the affair a secret, 'till he became of age, as the publication of such a secret might materially affect his future fortune.

This restriction was acceded to by both, for particular reasons, as they imagined that the marriage being known would be the means of hurting both him and themselves.

Our hero was not only become a poet, but a mighty essayist, and having quitted his bed one morning much earlier than usual, he spent about an hour in penning an *Essay on Prudence*, then dressed himself, and repaired to his pretty washerwoman, with

with an intent to commit one of the most *imprudent actions* he had ever done in his life, for he immediately took her to the Fleet and married her.

Tho' both mother and daughter had promised, and indeed knew it to be their interest, to keep this indiscreet step of our hero's a secret ; yet it did not remain long so.

The old woman, who was always fond of exhilarating her spirits, and cherishing her heart with a vivifying cordial in secret, thought upon her daughter's good fortune, that she could not be too bountiful in regaling her neighbours, and pouring forth her thanks in copious libations to Bacchus.

One day, in the fulness of her joy, and plenitude of her cups, she could not forbear communicating her happiness to some of her most particular associates. She informed them not only of her daughter's secret marriage, but of our hero's rank, family, and expectancies.

This information, instead of giving pleasure, raised the envy of her neighbours ; without considering her hospitality, they hated her for her good fortune, and most

of them having daughters, could not without sighing see the success of poor Patty. Such is the caprice of human nature, that our neighbours good seems our bane.

On receiving the intelligence, they had promised the old woman the strictest secrecy, but as they could not imagine that so unequal a match was concluded with the approbation of our hero's family, they determined it should not long remain a secret.

Malice is seldom dilatory in effecting its purposes; it may therefore be naturally supposed, that young W—ly's relations and friends were very speedily apprized of his imprudence.

This information gave them more concern than any of his former follies, as it appeared irreparable, (the Fleet marriage at that time being good in law, and no restrictive act having then passed to prevent the indiscretion of minors.)

But to preserve as much as possible the dignity of their family, and the credit of our hero, they thought proper to enter into a negotiation with our newly exalted washerwoman and her mother, who being threatened,

threatened, persuaded and promised, and finding what powerful people they had to deal with, at length agreed to relinquish all manner of claim to and upon the young gentleman, to forego his name, preserve the most inviolable secrecy in future, and retire upon a decent pension into the country.

These were no sooner sent from the metropolis, than they thought proper to dispatch young W——ly to the continent, under the conduct of a gentleman every way qualified for so important a charge.

C H A P. II.

Pursues every kind of Pleasure in Paris, and enters into several remarkable Societies—Goes to the French Comedie—An Adventure—Its singular Consequences—And his Philosophic Resignation to what could not be remedied.

IN Paris our hero launched into every fashionable dissipation, and his tutor's care and assiduity were too little to restrain him from engaging in all the polite follies, or rather vices, of that celebrated metropolis.

He became a *Scavoir Vivre*, belonging to all the societies then on the *Ton*, and being exceedingly fond of the occult sciences, entered himself into a select association of Rosicrucians, who went under the denomination of the *Mystic Philosophers*. These recommended to those of their society to peruse the most abstruse of the polemic writers, the works of the hermetic philosophers, and such authors as Cornelius Agrippa, Trismegistus, Friar Bacon, Albertus Magnus, &c. What the particulars were relative

relative to this association we cannot tell, but believe from the slight manner in which Mr. M——gue used to mention it in his maturer years, that it promised more than it performed, and only revealed to its disciples a few secrets that were either futile or dangerous to be put in experiment.

As it is usual at the French *Comedie* to sup in the boxes, our hero having been one evening to see the celebrated comedy of *Tartuffe*, and the entertainment of *Le Medecin malgré lui*, ordered a cold collation.

The moment it was brought in, he perceived in one corner of the box a smart female, whom he had not before observed.

Having since his abode in Paris considered politeness as a science, and studied it even upon *Chesterfieldian principles*, it may be imagined that he could not hesitate to ask the lady to partake of his collation with him.

He paid her that compliment ; she accepted it, (for the French are easy in their manners, and seldom refuse what is offered with a good grace.)

Good-humour gave a relish to their entertainment, and their conversation was enlivened by repartee.

After they had * supped, they sat very close together 'till the conclusion of the entertainment, when he offered to accommodate her with his carriage to any place she might command.

She accepted his proposal, but slipped from him in the crowd, and on his return home he missed his watch, his purse and his pocket-book; he had no doubt but the lady who had partook of his collation, had made free with his property, and his only consolation was, the reflection that he might send sufficiently early in the morning to his banker to stop the payment of some drafts to a considerable amount, which his pocket-book contained.

With this idea he went to bed, but slept 'till it was late in the morning, and not having given any previous direction to his servant over night to repair to the banker before he was up; on sending, he was in-

* It is the custom in the French Theatres for the company to sup in the boxes at the Playhouse.

formed that cash had already been given for the drafts.

To curse his folly would avail nothing, he therefore put up with his loss, with a philosophic resignation, and did not in the least repine at what would have chagrined many.

C H A P. III.

*Goes to the Play-house again ; meets the Female
that robbed him ; intends to secure her ; she
slips away ;—Some surprizing Occurrences ;
Unravelment of the whole Mystery.*

A FEW nights after his late accident our hero again repaired to the play-house. Curiosity led him to seat himself in *Paradise*,* where he had not been long before he perceived the very lady to whom he had been so polite, and who had so gratefully rewarded him.

He formed the design of having her apprehended. She perceived his intent ; and he had no sooner left his seat, to go in quest of some officers of justice, than she made her escape.

She however perceived enough to find that he would punish her whenever he met her, though he had not acquainted the Police of the affair.

* As those in the upper gallery in the English theatres are called the Gods, the upper gallery itself in the French theatres is called *Paradise*.

This

This suggestion led her to keep herself private 'till she could put a scheme, which her vindictive spirit had furnished her with, into execution.

A few nights afterwards our hero heard a loud knocking at his door at a very late hour.

He looked out of the window and perceived a *fiacre* * very near, and four men at the door.

He enquired who they were; they replied musqueteers, and that they must have immediate admittance.

While he was parleying with them, the landlady, who heard with terror that tremendous name, opened the street door.

They immediately burst in, and hastening to our hero's chamber, broke into the room and seized him without ceremony.

He demanded the reason of this violent proceeding.

* A hackney-coach.

They

They only replied that they belonged to the Bastile, and had an order from government to apprehend him.

It was in vain for him to expostulate, for the only answer was, that they must obey their orders, that he had offended the state, and that their business was to seize his person and seal up his effects.

To resist was impossible, and they prevented him from crying out by gagging him.

Then dragging him to the fiacre, two of them confined him there, while the others were busied in sealing up his effects, as they pretended.

When they had effected their purpose, they all four drove away in the coach with him ; but before they had gone far had the precaution to blindfold him.

Having drove for a considerable time, they at length stopped, and taking him out of the fiacre, led him he knew not whither.

They now bound him fast to something ; he entreated to know the reason of his commitment, if they could inform him.

At

At length one of them asked him if he had not lately lost a pocket-book.

He replied in the affirmative, at the same time telling them, that he had not only lost his pocket-book but his watch and his money.

As for the watch and the money, returned the person who appeared the most communicative of the four, we know nothing about it, nor indeed of the manner in which you lost the whole; but this we know, that your pocket-book, by some means, fell into the hands of government, who found some offensive papers therein, which have occasioned your apprehension.

Having given him this information, they rifled his pockets and left him.

In this dismal situation he began to ruminate on the misfortune which had befallen him: he recollected that in his pocket-book there was a satirical poem, or kind of *jeu d'esprit*, entitled *Royal Absurdities*, in which he had severely lashed some of the follies to which his most Christian majesty was addicted.

This he had no doubt was the offensive

five paper alluded to ; but how it fell into the hands of government, after having had his pocket picked of it, he could not conceive.

Indeed he conjectured that either the person, who had picked his pocket, after taking out the drafts and valuable papers, had thrown it away, and some person finding it, had, on account of that poem, delivered it to the ministry, who soon came to the knowledge of the author by his name being on the cover of the book, and then had ordered him to be apprehended ; or that the lady, who had robbed him, finding that unfortunate paper, had thought it prudent to make her peace with the *police*, by sacrificing him to *administration*. For in the arbitrary government of France, an offence against majesty will supersede any against the public at large.

Terrified at the thoughts of being in the *Bastille*, and wearied with a thousand conjectures, he remained under the most dismal apprehensions 'till morning, when he was surprized at hearing a voice saying, *What do you do here?*

The

The absurdity of this interrogatory puzzled him exceedingly, more particularly as he thought the person who uttered it, as one belonging to the prison, must know that he was gagged, and consequently unable to answer it.

At length the bandage was taken from his eyes; and to his amazement, instead of the dismal walls of a goal to circumscribe his view, he beheld the glorious expanse of the heavens above his head, and a number of fruit trees around him; and in lieu of an inhuman goaler with a horrid aspect, he saw a peasant, with the smiles of innocence on his countenance, who appeared to enjoy the singularity of his situation, and to be laughing at him.

He pointed to his mouth, the good-natured countryman conceived his meaning, and immediately released him from the gag.

As soon as he had a little recovered from his surprize, and brought his jaws, which had been terribly distended, into some degree of composure, he exclaimed in his turn, "where am I, and who brought me here?"

"As

“ As to where you are,” replied the peasant, “ I can inform you ; you are tied to a pear-tree in my orchard, from which confinement I will now release you, but as to who brought you here, I can’t tell, unless the Devil was concerned in it.”

Our hero let the peasant know as much of the affair as he thought proper :——the poor fellow took him into his cottage, and refreshed him with all the place could afford ; he then conducted him towards Paris, which was at the distance of about a league.

W——ly, who was naturally generous, took him home to reward his hospitality.

When he came there, he found his tutor under the utmost concern for him ; being alarmed by the dismal account he had received from the landlady.

W——ly, having been stripped of all his money, borrowed sufficient of his tutor to reward the peasant amply, who returned home perfectly well satisfied.

Our hero, on examining, found that these gentry, instead of carefully sealing up
up

up his effects, had plundered him of every thing valuable.

The whole mystery was now unriddled ; he easily conceived the bottom of the affair, for it was evident that these sham musqueteers were emissaries and accomplices of the lady who had so dexterously picked his pocket ; by the direction on his pocket-book they found out the place of his residence, and the libel before-mentioned gave them the idea, as a colourable pretext of seizing his person in order to make themselves master of his effects, by pretending to be officers of the Bastile, and accusing him of treasonable practices.

C H A P. IV.

*Determines not to apprize the Police of the
Affair—Sends for Remittances from Eng-
land—Goes by Land to Holland—Items to
the Reader—Falls in Love with a Young
Jewess—A Marriage agreed upon.*

NOTWITHSTANDING his accumu-
lated and great losses, he determined not to
apprize the *Police* of his misfortunes.

The artifices of this courtezan, and the
resolution of her myrmidons, were too
fresh in his memory, to permit him to en-
tertain any idea of redress; for he had no
doubt, but was he to attempt to stir in the
affair, assassination would be the inevitable
consequence; and being released from the
terrors of the Bastile, seemed a solitary con-
solation for his heavy losses.

He wrote to England for remittances,
and letters of credit upon Holland, deter-
mining to visit that place before he went
to Italy, for he now began to grow dis-
gusted with France.

As

As soon as his remittances arrived, he set off by land; nothing material happened during his journey, at least nothing worth relating, and the places thro' which he passed, have been so frequently and accurately described, that it is unnecessary to mention them. Nor shall we in the course of this work copy the trite sentiments of other travellers, or the hackneyed descriptions of well known places, which are to be found in other authors. We neither write as geographers, ichnographers or navigators, but mean to present our readers with the most remarkable adventures which beset this singular personage, and at the same time not to omit any thing curious relative to the countries through which he travelled.

According to our plan, therefore, as Holland is a country so universally well known, we shall not trouble the reader with any prolix narrations or local descriptions, but pass to the only adventure worthy of record, which beset him during his residence in the United Provinces.

At *Amsterdam* he became intimate with a Jew broker, who transacted business for him.

This

This broker had a daughter, who, tho' a brunette, possessed the most regular set of features imaginable, and had killing eyes.

She was vivacious and witty, but very positive, and mighty fond of the ceremonies of the *Mosaic law*.

The charms of pretty Judith, for so was our Jewess named, soon awakened all that was amorous in the composition of our hero.

At first, as usual, he attempted seduction, but his artifices not succeeding, he proposed marriage. This mode of proceeding seems to have been our hero's invariable conduct thro' the whole of his eccentric life.

Judith, knowing his rank and fortune, was proud of her conquest, and fond of his proposal, as she could not be indifferent to his person and accomplishments.

It is true, she was scarce turned of thirteen years of age, but that made no difference to either. For, as on his part, youth could be no objection to a voluptuary; so
on

on her's, the want of a lover appeared more terrible than want of years.

Nor could her juvenility be any impediment in the sight of her father ; for, (by the laws of the *Talmud*) the sons of Jews are allowed to marry at eighteen, and the daughters when they have completed twelve years and a day.

When the affair was proposed to the broker, he could not but be highly flattered by such an overture from a person of W——ly's family ; but yet, interesting as the prospect might appear, he had some reluctance to the idea of bestowing his daughter on one of the *uncircumcised*. But as W——ly's flame was not so intense as to engage him to undergo the operation, he absolutely refused to hear the affair mentioned, and the old Jew, swayed by motives of avarice, at length agreed to waive so disagreeable a proposition, and to accede to the nuptials.

C H A P. V.

Agrees to be married according to the Ceremonial of the Jews.—Customs solemnly observed previous to a Jew Marriage—A Jew Wedding fully described, with necessary Elucidations.

ONE stipulation, however, the old Jew insisted upon, which was, that our hero should consent to be married after the *Jewish ceremonial*, and not according to the *Christian ritual*.

To this W——ly had no objection ; his fondness of novelty, without any other motive, would have induced him to come into the proposal ; but in fact he well knew that he was legally married to his pretty washerwoman, and that it was immaterial by what ceremony he joined himself to any other woman. Add to this, he had no very delicate notions of moral rectitude ; his passion was sensual ; he wished to enjoy our pretty Jewess, and left to her and her father to fix upon the form by which he was to obtain the gratification of his desires.

The

The preliminaries being settled, the nuptial ceremony was soon after performed.

As there is something very curious in a *Jew marriage*, and as many of our readers may be unacquainted with that ceremony, we shall present them with an account of it.

Previous to the marriage, several of the friends meet in a convenient place, each having in his hand an earthen vessel; the contract is then read, notice given of the day of marriage, and a declaration made, that the party who shall not stand to what is agreed, is to pay to the other a stipulated sum.

Then wishing happiness to each other, the young Jews throw their vessels upon the ground, concluding (as the Jews say) that the breaking of them portends *plenty* and *good fortune*. But we are rather inclined to think, that this part of the ceremony is an emblem of the frailty of our worldly purposes and delights.

On their departure a person at the door presents every one with a glass of wine, and some comfits. This is emblematical of cheerfulness and plenty.

He

He that is to bless the marriage, takes a glass of wine, and having given it his benediction, presents it to the married couple to drink; this is to signify that we owe a grateful acknowledgment of all our plenty to the bounty of the Almighty. The young couple then must not stir abroad for eight days, during which space their friends are, however, permitted to visit and make merry with them.

The day previous to the marriage, the woman is put into a bath of cold water by the rest of her sex, who make a hideous noise while they are bathing her.

The bridegroom then sends a matrimonial girdle to the bride, with a gold buckle; the bride returns a similar present, with this difference, that the buckle is silver; this signifies that the man does more honour to the woman by taking her to be his wife, than she does to him, by admitting him to be her lord and master.

On the nuptial day, the bride is conducted to a chamber appointed for that purpose, by women who sing and dance before her, for a double motive; as they look upon such chearfulness to be both
acceptable

acceptable to God, and a preventative of gloominess or low spirits, which would appear as bad omens.

When the bridegroom is to receive the benediction, four young men carry a canopy into a garden or open place, beneath which the solemnity is performed.

The bridegroom, accompanied by the males, and the bride by the females, preceded by music, meet under the canopy; every one saying, "*Blessed be he that cometh.*"

The bridegroom then walks three times round the bride, and takes her by the hand.

The company then scatter corn on them both, repeating at the same time the scripture phrase, *crescite & multiplicamini*, that is, *increase and multiply*. Hence probably arose the custom of having *bride cakes* among Christians. The whole is allegorical of an increase both in children and substance.

The bride then holds the bridegroom by the hand, and turns her face to the south,

or to the meridian sun, which is the emblem of genial and procreative power.

The *rabbi* then taking a glass of wine, and rehearsing the *mahzor* prayers, gives it to the married couple to drink ; if the bride is a virgin, he gives her a narrow glass ; if a widow, a wide one. Then receiving a plain gold ring, the *rabbi* asks if it is gold ; on being answered in the affirmative, he puts it on the bride's second finger, and reads the marriage contract.

Then taking another glass of wine, and giving thanks to God, that the new married couple have plighted their troth, he presents it them to drink again ; the bridegroom having drank, throws the glass with all its force against the wall or ground, in order to break it, in remembrance of the destruction of *Jerusalem*.

Then black caps are placed on both their heads, to shew they are afflicted for the destruction of the *Temple*, even in their greatest rejoicings.

Being led to a banquet, the bridegroom sings a kind of hymn, then an egg and a hen, ready dressed, are set before him ; he presents a small piece to his bride, and immediately

immediately the company scramble for the rest, and whoever gets the largest piece, is esteemed the most fortunate.

The egg is then presented to the bride, as prognostic of her bearing children, as easily as the hen her eggs.

They then sit down to a feast; after which, a dance begins; the noblest person in company takes the bridegroom by the hand, he another, and so the rest 'till they all join.

The principal woman takes the bride by the hand, and the rest of the women join, in a similar manner, to the men. Thus the dance is long and confused, and the wedding, or rather the rejoicings, continue eight days.

C H A P. VI.

*W—ly grows tired of the Young Jewess—
 Judith, a great Coquet—Her Father a
 Cheat.—Our Hero determines to dissolve the
 Connection.—His Artifices to blind the Jew.
 —Succeeds and departs for Italy.*

OUR hero for some time was passionately fond of his young bride, but at length his natural volatility and fickleness prevailed, and he grew satiated with the enjoyment of that to which he found no obstacle.

“ Beauty soon grows familiar to the lover,
 “ Fades in his eye, and palls upon the sense.”

As her attractions were only personal, so his passion was not permanent. Besides he shortly found some real occasions of disgust: Judith was an absolute coquet, and the broker an egregious sharper, so that he perceived he was likely, in a short time, to have his head furnished by the daughter, while his pockets were unfurnished by the father. He determined, therefore, to put an end to a connection from which he began to receive no pleasure, but knew he should sustain great loss.

But

But it behoved him to proceed with great caution ; the old Jew was crafty, and from being naturally a rogue, was naturally suspicious.

He, therefore, pretended that himself and his wife were an incumbrance to the broker, besides not being sufficiently accommodated themselves ; to remedy which, he took a genteel house, furnished it, and took his wife home.

He then, with as much precaution as possible, drew his cash and notes out of the Jew's hands ; not but the broker, tho' he deemed him his son in law, made him pay severely for having ever put any confidence in him.

In a short time, under a pretence of being obliged to attend on his friends in England, relative to some affairs of the utmost consequence, he shipped his money and the principal of his effects ; the youth and inexperience of Judith not permitting her to make such shrewd observations on his conduct as her father, had he been in the same house, would probably have done. Nor, indeed, as she was indulged in every pleasure and amusement, did she in the least suspect his design.

Having every thing on board, which he thought proper to take, he embarked himself, and set sail, (not for England) as she imagined, but for Italy, leaving the house and furniture, with a sum of money, as a recompence to Judith for the loss of her supposed husband, and to make her some amends for his infidelity.

C H A P. VII.

Lands at Leghorn—Traverses Italy—Account of Genoa—Engages with a Mistress—Quits her—Goes to Sicily—Singular Anecdote—Goes to Ghozzo—Remarkable Industry of the Inhabitants of that Place.

HE landed at *Leghorn*, and after staying in that place a short time, where nothing material happened, he traversed the *Italian states*, observed what hath been a thousand times observed, and saw what hath been a thousand times seen. He was, (as is usual with young travellers) astonished at the Roman antiquities ; in raptures with the paintings of the Italian masters ; in extacies with their music ; in admiration of their women, and intoxicated by their wines.

He made some stay at *Genoa*, which, from the sea he observed, affords one of the finest prospects in the world, as it stands partly on the declivity of a hill, and partly on a flat next to the shore.

The houses are very lofty, and finely painted on the outside, which gives them a fine and splendid appearance.

The *Genoese* are industrious, cunning, and more hardy than the rest of the *Italians*.

As for jealousy, of which the *Italians* are generally accused, the *Genoese* ought to be exempted from the charge, for their women are allowed as many liberties, and indeed take as many, as any set of people in the world. Hence the *Italian proverb*, which says, that the “ *Genoese* have a sea without fish! land without trees! men without faith! and women without shame!”

Here our hero was not under any necessity of using the arts of seduction, or making matrimonial proposals.

Money soon procured him a mistress, who was beautiful and witty, but licentious in her principles, and disagreeable in her temper, so that Mr. M——gue soon grew tired of her; for tho’ she took whatever freedoms she thought proper, without the least modest consideration, she was jealous of him to an excess, and so exceedingly capricious, that he determined to free himself from the uneasiness she gave him, by quitting the place.

He

He proceeded to *Sicily*, and traversed the whole of that territory. He found the *Sicilians* polite, courteous, fond of magnificence, and generous, but vindictive to the last degree; to evince which, the following fact will be sufficient. For the spirit of the modern *Sicilians* greatly resembles that of their ancestors.

In the reign of the emperor Charles the Vth, a society was formed at *Trapani*, under the title of the society of *St. Paolo*; the members of which made a vow to take cognizance not only of the proceedings of their neighbours, and the lower order of the inhabitants of the town, but even of their magistrates and nobility.

Whoever was condemned by this society, was certain of death; for one of the members was deputed to assassinate the obnoxious party, and the person so chosen to the office of murderer, was obliged without any excuse, privately to destroy the person, so clandestinely condemned.

The women of *Sicily* are beautiful, amorous, and exceedingly fruitful, for some of them have been known to have had three or four and twenty children.

Sicily

Sicily is likewise deemed the granary of Europe, being, perhaps, the richest place for grain in the universe.

From *Sicily* our hero sailed in a little bark, manned by one helm-man and two rowers, to the isle of *Ghuzzo*. These vessels, tho' very small, and seemingly dangerous, are the safest in the *Mediterranean*, as by their swiftness they escape pirates, and by their lightness are secure from the waves.

Ghuzzo, of itself is a barren hard rock, but is well cultivated, by the most indefatigable industry ; for the upper crust is beaten off, pounded with immense labour, and converted into an excellent soil. Nor does the husbandman envy the fertility of *Sicily* ; if he can but marry an *Arabian* beauty, and eat his fill of white onions and garlick, he is careless of intense labour, and thinks himself complete happy.—Would to Heaven every rational creature could so easily content himself in his situation !

C H A P. VIII.

*Goes to Malta—Debauchery of the Knights—
Town of Catania, built with remarkable
Materials—Singular Instance of Constancy
—Italian Proverb—A Lady wants to engage
Mr. M—gue as her Cecisbeo—Rejects the
Overture.*

PROCEEDING to *Malta*, he found that
Island cultivated much in the same manner
as *Ghizzo*.

The Knights of *Malta* have rendered the
manners of the inhabitants so depraved,
that there is scarce an honest female in the
whole island, except what belongs to the
sailors. For these fellows, who are ready
to sacrifice their blood for the sake of reli-
gion, and to do any thing for the interest
of the *grand master*, are nevertheless ex-
tremely tenacious of the honour of their
wives and daughters; if, therefore, any
female belonging to them, is forced or de-
coyed from them, the seducer is sure of
death. The women belonging to all the
other inhabitants are at their disposal.

The

The town of *Catania*, at the foot of mount *Etna*, which was destroyed by the dreadful earthquake in 1693, is now rebuilding, not with stone or brick, but with the *lava* disgorged from the mouth of that tremendous mountain. The streets are regular, but the houses low, in order the better to sustain the shock of any future earthquake. Our hero sent some pieces of the *lava* to the Royal Society, and the *British Museum*, in which latter repository they may, at any time, be seen by the curious.

The following anecdote is related as a fact, at *Palermo*. “ A prince of one of the
 “ first families had a secret connection with
 “ a single lady, who was his equal in rank ;
 “ at length he married her, but two months
 “ after marriage she was delivered of
 “ a son ; from a motive of shame, the
 “ parents determined to deny the child,
 “ and to trust its education to a peasant.

“ This was kept a secret till the mother,
 “ on her death bed, discovered it. The
 “ youth being sent for, shewed more surprise than joy, on being informed of his
 “ rank ; but declared, that, unless he was
 “ permitted to marry a young country girl,
 “ with whom he was in love, he would not
 “ accept

“ accept of any advantage they might offer him. This article being denied him, he willingly resigned his claims, in favour of his brother, returned to the country, and lived happily with the object of his heart, in the station in which he had been brought up.” A rare example of constancy ! and worthy of imitation. Our hero made it his business to visit this happy couple, at their little town, and was mightily pleased with their apparent conjugal felicity.

Our hero observed, that tho’ the power of the Pope was greatly on the decline, and his dominion in Italy considerably circumscribed, yet the ecclesiastical patrimony is exceedingly fruitful and rich, which gives rise to the Italian saying, “ That the Pope has the flesh, and the Great Duke of Tuscany the bones of Italy.”

At Naples a very fine lady would willingly have engaged him as her *Cecisbeo*. That is, (as an obsequious gallant) to play with her, and lose what money she thinks proper to win ; to be at a thousand expenses, in order to indulge her caprices ; to murder all his time in her service, escort her to every place of public resort, and privately to administer to her libidinous pleasures.

This

This lady was the wife of a principal Neapolitan nobleman. For the ladies in Italy are permitted, by their husbands, to entertain lovers of this character. Custom hath established this infamous practice; the women look upon it as one of their privileges, and the men are so afraid of offending against so prevalent a fashion, that they quietly acquiesce with their dishonour, and even caress their wives gallants.

Our hero however thought proper to reject the favour designed him; tho' he was not over delicate in his amours, yet he had too much sentiment to bear the idea of dividing the affections of a woman with another, or sharing her personal charms, with a rival; however that rival might be intitled to her principal consideration.

Nor could he bear the thoughts of having his liberty so much abridged, as such a piece of gallantry would have rendered necessary.

He loved to pursue pleasure, not to be pursued by it; nor, however pleasing such customs may be to the Italians, could he approve of being a slave, at all times, to the satisfaction of another, when, perhaps his own inclinations pointed a different way.

C H A P.

C H A P. IX.

Consequences of our Hero's Delicacy.—Fights a Duel—The Lady designs to poison Mr. M——gue.—He is apprized of her Intentions, which determines him to quit Italy.

OUR hero's delicacy, however, in rejecting the overtures of the Italian lady, had very near cost him his life. For the husband took it as a signal affront, that any man should have the insolence to refuse becoming the cecisbeo of a lady of his wife's rank and distinguished beauty ; he, therefore, sent him a formal challenge upon the occasion.

Our hero was surpris'd at the unaccountable humour of these people, and that the manners of even polished nations should be so diametrically opposite to each other. In England, Holland, France, Germany, and Spain, if one man attempts the honour of another's wife, he runs the hazard of having his throat cut ; but in Italy if you refuse to cuckold a man, according to the polite custom of the place, you are liable to be run thro' the body, even by the husband himself.

Our

Our hero, who was not deficient in personal courage, accepted the challenge ; the parties met, fought, and the husband was disarmed. Thus fortune decided, that his brow should not be equipped either by laurels or horns, at least upon that occasion ; as doubtless from the natural temperature of the lady, it is reasonable to suppose, that he did not die without the latter dignity.

The lady was greatly exasperated to be disappointed both in her desires and revenge, and therefore determined (according to the Italian mode) to take off our hero by poison ; of this intention he was secretly apprized by a friend, which determined him to leave, with all possible expedition, a place where the inhabitants were so absurd in their notions, and so litigious * and revengeful in their tempers.

* For the bigness of the place, there are, perhaps, more lawyers in Naples than any other part of the world ; a certain proof of the litigious spirit of the people. It is asserted, that when Pope Innocent XI. had desired the *marquis de Carpio*, the viceroy at *Naples*, to furnish him with 30,000 head of swine, the Marquis replied, that with respect to his swine, he could not spare them ; but if his holiness had occasion for 30,000 lawyers, they were at his service.

C H A P.

C H A P. X.

Embarks for Constantinople—Sees the fiery Mountain Strombolo—Sails between Scylla and Charybdis—Corfu—Zante—Pursued by a Pirate—Cerigo—Scio, &c.—Lands at Rhodosto—Proceeds to Constantinople in a Turkish Coach.

OUR hero embarked at *Naples*, as soon as he conveniently could, in order to sail for *Constantinople*, as he could no longer repress his ardent desire to see that celebrated city, which he used to term his *paternal metropolis*.

The ensuing night he was called upon deck, to see the famous *Strombolo*, a mountain which stands in the sea, like a sugar-loaf, and emits continual flames from its summit. At sea it appears even more terrible than either *Vesuvius* or *Etna*.

They then steered between the celebrated rocks of *Scylla* and *Charybdis*, which are not near so dangerous as they have been formerly represented; indeed every place and circumstance which had been described by the antients prove that writers as well as poets have exaggerated.

They

They passed *Corfu*, and steered towards *Zante*; an island famous for two remarkable fountains of pitch.

Here they were pursued by a pirate; for the coasts of Greece and Barbary swarm with Corsairs. This rover did not quit the pursuit 'till they reached the first island of the *Archipelago*, called *Cerigo*; this was the *Cytherea*, or seat of the goddess of beauty, of the antients.

From thence they proceeded to the beautiful island of *Scio*, one of the reputed birth-places of *Homer*.

Passing by *Myteline*, they came to *Tenedos*, which is about two leagues distance from the shore of *Troy*.

" An isle in antient times, renown'd by fame,
 " Lies full in view, and *Tenedos* the name;
 " Once bless'd with wealth, while Priam held the
 " sway,
 " But now a broken, rough, and dangerous way."

Having passed the first castles of the *Dardanelles*, they soon made the second, called *Sestos* and *Abydos*: *Abydos* being the celebrated

celebrated place from whence *Leander* used to swim across the *Hellespont* to *Sestos*, in order to see his mistress *Hero*, by which means he was at length drowned.

Having cast anchor at *Rhodos*, a city about sixty miles from Constantinople, our hero landed, and pursued the remainder of his journey in a Turkish coach which he hired for that purpose. These coaches are covered with scarlet cloth, and painted of lively colours on the outside, besides being embellished by a variety of beautiful flowers, painted on a gold and silver ground intermixed; they are long, like a hearse, and without seats; instead of doors or glass-
es, they have painted lattices, and are entered by means of a ladder.

At length our hero entered that famous city, where his mother had enjoyed so much felicity.

Lady Mary had been so attentive and minute an observer, that our hero found very little worth noticing, but what she had made some observations upon, and those were so accurate and just, that in his own minutes he had scarce any thing to add.

CHAP,

CH A P. XII.

Description of Constantinople—Different Colours worn as Mourning, by different Nations—The Reason and Meaning thereof—Slave Market—Is cordially received by the Grand Signior—Is made an Aga—And has Permission to marry a Turkish Lady.

CONSTANTINOPLE is one of the largest, and at the same time best situated cities in the world; it is supposed to contain about 800,000 souls, and would be still more populous, did not the arbitrary spirit of the government prevent it.

The streets are paved and tolerably clean. The houses are but of wood or plaister, and make but an indifferent outside appearance, but are convenient, and sometimes richly embellished within.

The inhabitants are clean, and well dressed; the different occupations are distinguished by a variety of turbans, every one's profession being known by the turban he wears.

The

The markets are plentifully supplied, and the best regulated in the world, which is owing to their being inspected by the *Grand Vizier* himself, at certain times.

Their police is excellent, perhaps the best in the universe. They have very few physicians here, fewer apothecaries, and no surgeons at all.

They act in direct opposition to the European customs, in many particulars; thus they sit, lie, eat, and even write low, we high.

Their clothes are long; ours short.

They have many wives, and many mistresses allowed them by law. The law allows us but one wife and no mistress; however, that does not prevent many, who call themselves Christians, from making their will their law.

Our potentates send ambassadors to each other. The Grand Signior sends none.

We have many public prostitutes; they none; but it must be admitted, that no part of the world contains more libidinous females,

females, or a greater number of private *demireps*.

Their dead they carry out head foremost.
We carry ours out feet foremost.

When we mourn for the dead, we wear black. They wear blue or violet colour; indeed in this particular many countries differ. For in *China* their mourning is white, in *Egypt* yellow, in *Ethiopia* brown, while kings and cardinals mourn in purple. Indeed all these colours appear to be allegorical, for *black* being a privation of *light*, expresses the darkness of the grave; *white* denotes *purity*, and is typical of the soul's being freed from the dross of the body; *blue* the colour of the sky, signifies the happiness, we hope, the deceased enjoys in heaven; *yellow* alludes to the leaves of the trees, which become of that colour when they fall to the ground; *brown* denotes the earth, whither the dead return; and *purple* expresses both sorrow and hope, being a mixture of *black* and *blue*.

The slave market is in the middle of the city; it is a quadrangle, surrounded with apartments for white slaves; the black ones sit

fit underneath. These latter are almost naked, but the white female slaves, when shewn for sale, are handsomely dressed in blue, black or crimson velvet, embroidered.

Our hero having made known who he was, easily obtained the honour of being introduced to the Grand Signior, by whom he was most cordially received, and treated with greater familiarity and affection, than was ever before experienced by any Christian. The reason must be obvious to any intelligent reader, when it is understood that the Grand Signior, to whom our hero was introduced, was the son of him who ruled the Ottoman empire at the time lady M—y was at *Constantinople*; he, therefore, without any manner of doubt, beheld him with a kind of fraternal regard.

The Grand Signior, as a proof of his affection, immediately created him an *Aga*, which word implies commander. Thus the *Aga of the Janizaries* is their colonel, and the *Capi-aga*, the captain of the gate of the *Seraglio*. But the title of *Aga* is frequently given by way of courtesy, as an honorary appellative, which was the case upon the present occasion.

This

This was not the only favour, for he gave him permission to marry a Turkish lady, if he thought proper ; a favour never before granted to any Christian, for it is death by the Mahometan law, for a Christian even to cohabit with a Turkish woman.

The titular honour of *Aga* was less pleasing to our hero, than the permission to marry a Turkish lady, of which he was very desirous, both from the native warmth of his disposition, and from motives of curiosity.

C H A P. XIII.

Mr. M—gue marries a Turkish Lady—Particular Description of the Ceremonies used at a Turkish Wedding, &c.

MR. M—gue soon made use of the Grand Signior's permission, by entering into a matrimonial negotiation with a rich *Emir*, who had a daughter remarkable for her singular beauty, and every accomplishment which the politest oriental education could bestow.

The marriage being concluded on, the nuptials were performed with great pomp. To gratify the reader's curiosity, we shall describe the various ceremonies used at Turkish weddings.

In the first place the friends on both sides meet to settle what dowry the husband is to give his intended wife; for the parents *

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give

* The following is an exact translation of a Turkish song, which seems to satirize the breach of the above custom.

" There was a man had a daughter, whom he
" brought

give nothing to their daughters. This renders a woman desirable only for herself. For on the contrary, he that has no other consideration for a woman in marriage than what she has, will seldom regard what she is.

The sum being agreed upon, it is sent to the father, or next relation. The bride continues covered eight days before marriage; on the wedding day she bathes, and is washed by two or three women, with great form; nay, so solemn is this bathing, that her nearest relations walk before her to the bath, with lighted torches in their hands.

To make the bride's hair red, which they look upon as the most glorious colour, they sprinkle it with a dust called *elcana*. They likewise make her nails, the palms of her hands, her feet and her heels red.

The nuptial day being come, the bridegroom sends a present to the *cadis*; then the

“brought up to spinning, and also he married her,
 “in hopes, that both by her work and her marriage, she would enrich his family; but he found
 “by experience, that she spent the price of her labour before she had earned it, and that her husband being poor, had lain with her for nothing.”

sagois,

sagois, or manager of the nuptials, accompanied by all the guests with musical instruments, goes to the bride's house, where he and the company with him, are entreated to sit down.

After a banquet, the bride's father takes her by the hand, and delivers her to the *sagois*, which seems to intimate, that nature ought to submit to policy; for the father surrenders her to the magistrate, who becomes her civil parent, and disposes of her.

The *sagois* then sets her on horseback, and carries her to the bridegroom's house; the guests follow, and are succeeded by carts and horses that carry the furniture.

The bride rides with a veil over her face, and an umbrella over her head, being surrounded by her servants, who lament the approaching loss of her virginity. During the cavalcade, she may salute every one she meets, which Turkish women are never permitted to do but on the day of their marriage.

When she arrives at the bridegroom's, he conducts her into a chamber, distinct from the rest; after supper the *sagois* takes
 I 2 her

her by the hand, and leads her to the bridegroom's chamber, and delivers her to the eunuchs, who look after her 'till he comes.

When he is with her, he takes off her veil, then the rest of her cloaths; she pretending some resistance.

The ensuing day the *f.igois* compliments and jokes with the bridegroom, while the bride is taken by her relations to the bath.

Mr. M——gue was mighty fond of his Turkish wife, and tho' of an amorous disposition, and naturally prone to change, did not entertain a thought of availing himself of the privilege allowed by the laws of that country, which permits a man to marry four lawful wives, and keep as many mistresses as they can maintain. Nay, a Turk may marry his sister, provided he begins with the eldest, (for if he begins with the youngest, he must not marry the others.)

C H A P. XIV.

His Wife dies—Goes to Greece—Description of the Grecian Ladies—Mount Ida—Candia, or Crete—Whimsical Vanity of the Ladies of Nania—Marries a Greek Girl—Ceremonies used at the Marriages of the Greeks—Athens, &c.

THE only time that Mr. M——gue, during the course of his life, seemed inclined to constancy, Fortune appeared determined to cross his laudable inclinations, by depriving him of the beautiful and accomplished *Fatima*.

This lady died in child-bed, as did the infant of which she was pregnant.

Our hero was sensibly affected by this loss, as he sincerely loved this lady.

As his melancholy grew upon him, and seemed to injure his health, his friends advised him to travel, in order to blunt the edge of affliction.

This advice he the more readily received, as he had always found travelling, not only

agreeable to his natural curiosity, but a certain specific against melancholy of every kind.

In pursuance of his resolution, he begged the Grand Signior's permission to depart from *Constantinople*.

His sublime highness was unwilling to part from him, but out of regard to his health, gave him leave to go, and furnished him with proper passports to all parts of his extensive empire.

His curiosity led him to see all that was curious in *Greece*, and to compare the ruins and miserable state of that now wretched country, with its former splendor and magnificence.

He visited all the places which are usually visited by strangers, and examined all those remarkable antiquities, which have been so frequently and minutely described by travellers.

He perceived that the Greek ladies were remarkably handsome, and that their limbs were formed with that beautiful symmetry of proportion, which is observable in the works

works of their ancient statuaries. Indeed nothing can be more majestic or lovely than their persons ; but to balance their beauty, they are exceedingly ignorant, very proud, and very coquettish ; not but a kind of natural politeness makes some amends for their want of the polish of education.

He had the curiosity to ascend the celebrated mount *Ida*, but was greatly disappointed, for instead of meeting with those beautiful prospects, which the exaggerated descriptions of the antients naturally led him to expect, he found it to be nothing but a prodigious large barren rock, without the least landscape to be seen, to make any amends for the trouble of climbing it.

After having seen the famous labyrinth of *Gortyna*, he proceeded to *Candia*, which city, when in the hands of the *Venetians*, sustained a siege by the *Turks*, which lasted above twice as long as that of *Troy*, that is, from the year 1645 to 1669.

The inhabitants of *Candia* or *Crete*, as it was anciently called were always celebrated as excellent archers, and even to this day are skilled in the use of the bow, as Mr. M——gue saw upon several occasions.

The Greek peasants here wear a red leather cap, a vest, and a pair of blue callicoe drawers, very wide, and so deep behind, as to be ridiculous. In the country they wear short boots of Turkey leather, which are very neat and lasting; but in the towns they wear pumps or slippers.

The women wear an upper garment of reddish cloth, full of plaits, with long sleeves, but put on in such a manner as to leave their breasts naked.

He then proceeded to *Naxia*, which is deemed one of the most fertile and agreeable islands of the *Archipelago*; as the country is so pleasant, every one who can afford it keeps a country house.

As the gentlemen of *Naxia* frequently retire to their villa's, it is humorous enough to observe the whimsical vanity of the Greek ladies, who, on retiring to the country, or returning to town, are attended by thirty or forty women, some on foot, some mounted upon asses; each of these carries upon her head, or in her hand, some article of her mistress's clothes, or of the moveable furniture, which is exposed to the view of every one. For instance, one carries a pair

pair of stockings, another a peticoat, a third an earthen dish, &c. Thus they enter the city, the lady riding at the head of the cavalcade, the children in the middle, and the husband on his mule, closing the pompous procession.

After having taken a view of the isle of *Paros*, which produces the finest marble in the world, Mr. M——gue proceeded to *Thermia*, which receives its name from some remarkable hot springs, with which the island abounds.

Here Mr. M——gue saw a beautiful Greek girl, whose charms easily made an impression on a heart so susceptible of tender emotions, and seemed at once to banish his melancholy, and obliterate the memory of the lovely *Fatima*.

Tho' the *Greeks* are not so reserved as the other nations, subject to the *Ottoman* sovereigns, yet their women are modest.

Our pretty *Grecian*, therefore, stood upon punctilios, when Mr. M——gue, not to lose time, or have any unnecessary trouble, had recourse to his old maxim, and freely proposed marriage : Matrimony now being

so familiar to him, that the most trifling inclination would have induced him to marry almost any woman, on condition it was in a country where the law could not take cognizance of the affair.

The most remarkable circumstances in the marriage ceremonies of the Greeks are these.

The bride is obliged to let her husband know what fortune she has, and he is under the necessity of acting in the same candid manner; the men sitting round a long table, the women on benches raised behind it.

When the bride receives the usual presents from the relations and guests, she sits with a gilt crown on her head, in the midst of the *gineco*, or women's apartment.

As soon as they have all drank wine and eaten sweetmeats, they make an excursion to take the air, then they return to supper, after which the new married couple go to bed together, without any farther ceremony or publication, as among the Roman Catholics.

This

This compendious method of marrying was mighty pleasing to our hero, who was no friend to long ceremonies.

Indeed the young Greek understood so well the art of pleasing, that she fixed his wavering heart to constancy much longer than could have been expected; for her beauty and blandishments prevailed over his fickleness, during the space of two years, in which he never left her, except to make a few excursions, in order to take a survey of those parts of Greece, which he had not hitherto seen.

At *Athens* he could not see, without some painful reflections on the uncertainty of all sublunary things, the stupendous ruins of those beautiful structures, which were once the admiration of the universe; nor could he, without a variety of melancholy ideas, behold the barbarity and ignorance of those who now inhabit a place, which was celebrated once as the seat of the muses.

After having visited *Megara* and *Corinth*, so diminished from their former splendor, he proceeded to *Thebes*, of which only one part is now inhabited, that is, what was formerly called the castle of *Cadmus*.

The

Tho' the *Anchorets* live very retired, and the *Hermits* very austere lives, yet the *Greek* nuns know nothing of the severities of a monastic life, their characteristic is that of being magdalens reformed, who towards the decline of life, make a vow to observe some virtues they have neglected in their youth, and so retire into a monastery, there to lead a life less scandalous, or perhaps less publickly so, under the inspection of a good natured abbess, who is not very rigid. Hence travellers may be accommodated with certain favours, if they chuse to put up with the autumn of beauty.

At length the volatility of our hero's disposition prevailing, he grew tired of his wife, and quitting her without ceremony, which he seldom used upon such occasions, returned again to *Constantinople*; here as before, he was cordially received by the Grand Signior.

C H A P. XV.

Settles at Constantinople—His Seraglio—Goes to Egypt—His Journey not political—Description of Egypt, Grand Cairo, &c.

HE now established a household at *Constantinople*, determining to reside there some time. The reader may easily conceive, that he did not forget a *seraglio* in this establishment.

His women consisted of various beautiful slaves from divers countries, which he purchased as essential to his sensual felicity.

But a life of inactivity and repose was not suited to his restless disposition; in less than a twelvemonth *Constantinople* grew insipid to him, and his roving temper being predominant, he again took leave of the Grand Signior, and having received proper passports, resolved to see *Egypt*.

Here it is proper to rectify a mistake which the public have been led into, by several homespun newspaper paragraphs, which intimate that Mr. M——gue's journey to *Egypt* was chiefly political.

But

But this is false; he was not entrusted with any commission of a political kind by the Grand Signior, nor would he willingly have been engaged in any such matter, as his disposition led him to pursuits of a far different nature; besides, tho' he greatly respected the Grand Signior, he was not fond of the arbitrary severity of that government to its respective officers, and therefore always preserved the following Turkish maxim in his memory, viz *Four things should never flatter us, " Familiarity with princes, the " caresses of women, the smiles of our enemies, " and a warm day in winter !"* for these things are not of long duration.

Mr. M——gue did not find *Egypt* to be that fertile country which it has been represented.

By *Egypt* is understood a narrow tract of land, divided in two by the river *Nile*, inclosed with high mountains on the east and west, beginning at the *cataracls* and ending near *Cairo*, together with what is called the *Delta*.

The length of *Egypt*, from north to south is about 600 miles, the breadth in the *Delta* is 120 miles, but in the middle of the other part only 21.

They

They have but one harvest in the year in *Egypt*, any more than in other places, tho' it hath been erroneously reported that they have two.

Egypt can hardly supply its inhabitants with corn; many of the people live chiefly upon barley flour, mixed with water; indeed half of them do not eat bread above once a week, and that bread is not made of wheat, but of coarse millet.

The soil is clayey, mixed with salt-petre, which renders the land so sterile, that few plants or shrubs grow upon it; neither tree or weed will vegetate there, without being frequently watered; therefore neither timber nor wood for fuel grow in *Egypt*.

The vast rains which fall in *Abyssinia* and *Ethiopia*, occasion the overflowings of the *Nile*. This river begins to swell at the latter end of May or beginning of June, when the north winds set in, and about the 24th of September the waters begin to fall.

It hath been said that it never rains in *Egypt*, but that is a mistake, it frequently rains in lower *Egypt*, but in middle *Egypt* very rarely, and in upper *Egypt* never.

The

The air of this country is very unhealthy, most of the people are afflicted with bad eyes, the humour of which is so inveterate, that abundance lose their sight, so that *Egypt* may well be called proverbially the 'land of the blind.'

A few hours after Mr. M——gue's arrival at *Grand Cairo*, he was witness to the opening the canal, when the waters of the *Nile* enter that city. The joy of the people is inexpressible, and indeed it is very natural it should, as they are much in want of water.

In the road from *Minie* to *Cairo* there is a fine pyramid at *Benisuef*. The Arabs say, that Joseph the son of Jacob built it. Fifteen miles lower there are two more, in the form of a hat; and about nine miles farther, at *Sacarra*, are thirteen large and a great number of smaller pyramids, but the greater part of the latter are fallen into ruins.

Cairo is supposed to contain as many inhabitants as *London*. There are seven hundred and twenty mosques in it with priests, four hundred and thirty without, and seventy public baths.

The

The streets are narrow, crooked, and without pavement, consequently dusty. The houses have many stories, and flat roofs; they are built of brick; the windows have iron rails, and curtains to them. There is but one square in the whole town, which lies before the castle. There are no trees, fountains, or any other ornaments to it.

The castle is large, but irregular. An aqueduct of 320 arches carries the waters of the *Nile* into it.

Modern *Egypt* is divided into twenty four provinces, but no part of the country is so populous as it was formerly said to be.

In the desert of *Rayan*, there are some craggy stones, which resemble and which the superstitious believe to be petrified sheep.

C H A P. XVI.

Goes to the Lake of Natrum—And the Lake of Petrified Ships—Fallacy of the common Notion—A monkish Story—Engages in some Amours—Goes to Suez with a Caravan—Curious Method of Fishing—Dolphins—Remarkable Deception—Crocodile—Artificial Method of hatching Coickens.

MR. M——gue having a great desire to see the lake from whence the *Natrum* is taken, and the lake without water, where it is said there are petrified ships.

He accordingly set out for *Terane*, a place about 42 miles distant from *Cairo*, situated on that branch of the Nile which goes to *Rosetta*; having applied to the governor, he ordered some *Arabs* to attend him.

They joined a drove of camels, who were bound to the desert of *Scete* to procure *Natrum*. On the road they saw the ruins of various towns; after passing along a sandy plain, intersected by torrents, they arrived at the lake, which is 24 miles long and two broad.

The

The salt had formed a crust over the lake, which bore the whole company, and their camels.

Having passed over, Mr. M——gue left the caravan, and went to a *Coptic Monastery*, where the monks shewed him a stone, which greatly resembled wood, and which, they said, was part of a mast belonging to one of the petrified ships.

The next day he arrived at the lake without water, which is only a number of torrents united into one, and dry all the summer.

The petrified ships are nothing but pointed rocks, buried in the sand; they resemble ships at a distance, and look very much like wood. Some pieces are scattered about, which are six or seven feet in length, and five or six inches in diameter, and these are what are taken for pieces of masts.

At the Coptic monastery, which is very mean, and does not deserve a description, they told him this ridiculous story: That formerly some Arabians arrived in ships, in their lake without water; that these Arabians having been very troublesome to the
hermits

hermits of the place, St. *Ephraim*, who was then abbot of the monastery, prayed to God to dry up the lake; this God not only granted, but changed their ships into stone.

On the road from this place to the monastery of St. *Macarius*, there are three deserted glass-houses.

It may not be improper to remark, that the Egyptians are of a very dark complexion, with very disagreeable features; they are timid, effeminate, incapable of hardships, have a very down look, owing perhaps to their sore eyes, are conceited, superstitious, and too often treacherous.

The forbidding aspect of the people of this country did not, however, deter our hero from engaging in some amours, especially with the Arabian girls, with whom he diverted himself in many parts of *Egypt*.

Having joined company with some gentlemen, who were going to *Suez*, he determined to visit that place.

At *Heliopolis* they were entertained by a Turk. They sat down to dinner upon their heels; above threescore dishes were served up,

up, consisting of rice or flesh, boiled or roasted, prepared with spices, milk of almonds and sugar; other dishes of meat were prepared with milk and fruit. Many of the dishes were placed upon each other, in a very artful manner, and formed a pyramid.

After dinner the company were served with coffee, sherbet, and a pipe of tobacco.

At noon they set off with some other travellers, who had joined them.

The whole caravan consisted of fifty gentlemen, and their servants on horseback, and thirty slaves mounted on dromedaries, laden with water and provisions. These were followed by 200 camels laden with money and merchandizes; those which carried the money were adorned with bushes of feathers, and other ornaments, and went first, the kettle drums beating before them.

In the evening they passed a dangerous defile, where the Arabs usually watch, when they intend to attack the caravans going to or coming from *Mecca*.

In two days they arrived at *Suez*, which is a very small town, situated on a peninsular,

sula, at the extremity of the *red sea*. There is a governor, with a garrison of three hundred men ; the inhabitants get all the necessities of life, even their pot-herbs, from *Cairo*.

He afterwards visited lake *Menslet*, which is 64 miles long and 24 broad, being the largest in *Egypt*. Here they have a curious method of catching fish, by means of a bird ; having set their nets, the fishermen let two tame pelicans swim in the lake ; they fasten a piece of thread to their eyelids, by which means they can tie up their eyes during the whole fishery ; this precaution is necessary, to prevent them from eating too many fish. The pelican having a strong scent, pursues the fish around him, and the fishermen prevent their going off sideways, so they are driven into the net.

In some parts of the lake the dolphins pursue the fish into little ponds, full of reeds, from whence they cannot return, because the fishermen immediately shut up the entrance into the lake with large nets. The benefits which these people reap by means of the dolphin, induces them to look upon that fish with the utmost reverence ; nay some of them go so far as to deem dolphins good spirits, sent on purpose to do them

them a service; on which account they would not destroy a dolphin by any means.

From hence our hero passed to *Damiata*, which next to *Cairo* is the finest and largest city in *Egypt*.

Twenty-three miles from this city is *Rosetta*, a town of great trade in flax, cottons, linens, rice, and leather.

There is no other place of any great consideration in *Egypt* except *Alexandria*, a town of considerable trade, supposed to contain about 15000 inhabitants.

We shall here notice a circumstance which our hero thought worthy of a memorandum.

On the east side of the *Nile* lies a village, called *Eridy*, where a *sheik* of the same name resides.

It is famed through *Egypt* for a snake, of which many miraculous stories are related.

The vulgar believe it to be the devil, banished into the mountains of upper *Egypt*, by the angel *Raphael*, to prevent his strangling

ling young *Tobias*, as he had done with the six former husbands, which his bride had married.

The *sheik* keeps this serpent in possession, as his predecessors for time immemorial had done. It is an inch thick, two feet long, and the skin is smooth and reddish; it plays a thousand tricks, and will twine about the arms or neck of any person, without hurting them; what is remarkable, it is fonder of women than men. An annual feast is held in honour of this serpent. The *sheik* pretends that he can cut it in pieces at night, and find it whole in the morning.

Mr. M——gue looked upon this serpent to be nothing but a tobbam, a serpent common enough in *Egypt*; it hath more sagacity than the *European* dogs, and may be taught a greater variety of tricks.

The land crocodile of *Egypt* resembles the water crocodile in form, but it is small and harmless. The water crocodile, or that which is commonly understood by the name, inhabits the Nile, and is particularly fond of the lakes, formed by channels, derived from thence; they fly from those parts which are near towns, and from boats which contain

contain many men, but will attack a single man, or a boat with a single man in it. This creature is to the last degree voracious, terrible, and cruel; it is sometimes thirty feet in length; it runs swift, but cannot easily turn, and its chief strength lies in its tail.

With respect to the artificial method of hatching chickens, it is to be observed that the inhabitants of *Berme*, a village 60 miles from *Cairo*, are the only possessors of the secret, parents teach it their children, and keep it from strangers. The proprietors of ovens are therefore obliged to have recourse to them, and pay them well for their trouble.

The ovens have two stories, consisting of twenty-eight small cells, into which the eggs are laid, round these there is a hollow, about an inch and half deep, and six inches broad; this contains the fire to heat the oven; the hollows are between the lower and upper range of cells, so that the fire heats both stories. The floor which divides the stories is made of reeds, covered with cow dung; the walls are of brick.

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The

The eggs are put upon a mat, in the lowest cells; the fire is made of cakes of cow dung.

The inspector at various times increases or diminishes the heat, by giving the cells less or more air.

In twenty-one days the operation is concluded, and all the chickens are seen running about in the cells.

C H A P. XVII.

Goes to England—His Mother dies—Takes Possession of his large Fortune—His Enmity to Lord Bute Returns to Constantinople—Assumes the Armenian Habit—Description of that Habit.

HAVING seen all that is deemed curious in *Egypt*, Mr. M——gue returned to *Constantinople*, where finding some dispatches for him from his relations, which appeared of the utmost consequence, he determined to depart for *England*.

He soon embarked on board a trading vessel, and arrived, after a voyage in which nothing material happened, at *Marseilles*, from whence travelling by land to *Calais*, he went on board the packet, and in a few hours landed safe at *Dover*.

His reputed father, whose name he had always gone by, had been dead for some years, and his mother, who had desired his presence in *England*, on account of her precarious state of health, was on the verge of a dissolution when he arrived.

She died soon after, and left him in possession of an immense fortune; indeed she went so far as to be exceedingly partial in his favour, with respect to personals, contrary to the interest of his sister, the present countess of ~~Battle~~.

This occasioned a coolness betwixt Mr. M——gue and lord B——'s family, and that nobleman having done him some disservices, he conceived a most implacable resentment against him, which continued 'till his death.

Tho' his ample fortune would have enabled him to enjoy all the luxuries of the east, in the northern regions, where his patrimony was situated; yet a peculiarity of disposition induced him to sigh for the effeminating pleasures of *Asia*. Grown fond of the eastern countries by familiarity, he determined to dissipate his income in the pleasures which those prolific climes afford.

Before his departure, he made a present of some curious medals and other antiquities to the *royal society*; on which account he was made a member of that learned body.

He

He soon after embarked on board a merchant ship, bound for *Turkey*, and on his arrival at *Constantinople* presented himself to the Grand Signior, by whom he was, as usually, most cordially received.

He had formerly adopted the *Turkish* habit, but now he thought proper to assume the *Armenian*, deeming it not only superior to the *Turkish*, but to all other dresses in the universe.

As Mr. M——gue never after appeared in any other habit, it may not be improper to describe it.

The *Armenian* dress, then, consists of a magnificent turban; and it is to be observed, that the *Armenians* have a particular maxim to keep their heads very warm, so that they never pull off their turbans out of respect to any one; the other parts of their dress are simple, neat, and elegant; next to their skin they wear callico shirts, then a vest, which reaches below the knee, girt with a sash, and over that a loose garment, somewhat shorter.

Their clothes are, however, generally expensive, consisting of the richest furs, silks, K 3 mustins

mullins, cottons, and the like valuable stuffs, embroidered in a very rich manner with gold and silver.

On their legs they wear loose boots, and slippers on their feet; they wear a dagger in their gash, and linen trowsers; their clothes and the collar of their shirts are open, so that their dress is better adapted to the purposes of health and activity, than the dress of the *Turks*.

C H A P. XVIII.

Makes the Tour of Persia—Description of Persia—Of Ispahan—Intrigues with a Persian Lady—Combustible Earth—Capitation Tax—Falls in Love with a Circassian Lady—Marries her—Marriage Ceremonies in Persia.

MR. M——gue, whose disposition was ever restless, and his imagination always upon the wing, could not long remain inactive; he therefore made the tour of *Persia*, and saw as much of that country as the distracted state of affairs would permit.

He perceived that the soil itself was exceedingly fruitful; but the government was so arbitrary, that the inhabitants could neither enjoy plenty or safety.

There are vast mountains in this country, such as *Caucasus*, *Ararat*, and *Taurus*; but no country in the world hath so few rivers.

The women are sufficiently handsome, but they are coquets, and continue to heighten their beauty as much as possible, by art.

Ispahan, the capital city of *Persia*, is 12 miles in circumference, but the streets are narrow and crooked; the chief amusement of the inhabitants is to walk upon the flat roofs of the houses, when the weather will permit; the houses are but of one story, and since the late troubles in *Persia*, not above 5000 of them are inhabited.

With respect to *Asia*, the *Persians* stand in the same predicament as the *French* do in *Europe*; that is, they are the models of politeness, and not to imitate their manners, and understand their language, argues low breeding. Indeed their manners are the most refined of any people in the eastern countries, and their language is the most poetical and nervous. In short, in *Asia* the *Arabic* is to be considered as the learned language, the *Persian* as the polite, and the *Turkish* or the *Coptic* as the vulgar languages.

The women are so far from being as reserved as in most other eastern countries, that they will not scruple to make advances to those they like. Of this our hero had a proof, while at *Ispahan*; a widow lady had taken particular notice of him, and not being able to bridle her passion, she sent him
a billet-

a billet-doux, written from the right hand to the left, (for the *Persians*, like the *Hebrews*, write in that manner.)

Mr. M——gue was too much a cavalier not to do honour to the overture. The lady received him in a magnificent apartment, which was close shut; it was illuminated by a great number of wax tapers, as well as lamps, filled with the most odoriferous oil, and, on a hearth of the finest marble, there was a large fire of the wood of aloes, tho' the weather was warm; this rendered the room so hot, that our hero begged to remove to some cooler place. To this request the lady complied with great difficulty; for in her heart she was a *gaur*, or worshipper of fire.

This lady was so extremely ceremonious in her amours, that the intrigue became troublesome to our hero, who left *Ispahan*, and travelled to the north of *Persia*, to see a celebrated natural phænomenon, near *Baku*. This is a combustible ground, filled with fiery and inflammable particles, being the chief scene of the *guebres* devotion. These *guebres* are the priests of the *gaurs* or fire worshippers. Several temples are scattered about this ground, in one of which

the *guebres* pretend to preserve the sacred flame of the universal fire. This rises from the end of a large hollow cane stuck into the ground, and filled with the purest spirits.

The *Persians* certainly exceed all the manufacturers in the universe in silk, woollen, carpets, leather, and mohair. They do not, however, pursue trade with that avidity which might be expected from people so excellently well situated for commerce.

It is to be observed, that foreigners, who are not Mahometans, pay a ducat a head for being permitted to reside in the *Persian* territories. Tho' this tax should only be paid once, yet the officers take care to exact it in almost every town, alledging that they are not certain it has been paid in any other place. Thus our hero was under the necessity of paying the tax above fifty different times.

At *Schiras*, a fine open town, with beautiful environs, Mr. M——gue determined to remain for some time. The country is fruitful to the last degree, and the wines the best in *Asia*.

Here our hero fell in love with, or rather conceived a strong inclination for a beautiful

beautiful *Circassian* lady. Not being able to obtain her for a mistress, he as usual addressed her for a wife; he pretended to be an *Armenian* merchant, and lived in a very profuse manner, to captivate her by generosity. But liberality will not succeed in this country, without the addition of a very absurd piece of gallantry; that is, to evince his passion, a lover must burn himself in several parts of his body, and in this scarified manner present himself before his mistress; if she accepts his love, she is considerate enough to send him fillets and scarfs of silk to bind up the sores; but if his passion is disagreeable to her, he has only the pain for his recompence. Where the lady likes the lover, her esteem rises in proportion to the torture he gives himself; and was he to make himself a cripple, his passion would be deemed the most sublime imaginable.

This method of wooing was not at all agreeable to our hero; he could flatter, swear, and embellish beyond the truth, as well as any one, but a red hot iron did not fall in with his ideas of pleasure.

Finding he could not obtain the lady without some such burning proof of his passion, he determined to have recourse to art.

In

In pursuance of this resolution, he flained himself in several parts, in a manner so ingenious, that the most discerning eye could not discover but that he was scarified in a most terrible manner.

Having made himself appear most dreadfully burnt, he presented himself before his mistress, who, kind soul, was melted into compassion at the sight; the liquid pearls streamed from her eyes, and she presented him with her choicest scarfs, and silk handkerchiefs, to bind up his wounds, entreating him to be careful of himself for her sake.

When sufficient time had elapsed, for him to appear to be well, the marriage was concluded on, as a matter of course; for the gift of the scarfs implies an absolute consent. The ceremony is as follows.

The bride goes from her house with her relations and friends, all on horseback, singers precede them.

The bridegroom leaves his house in the same manner.

When the two troops meet, they return to the bride's house, where they have a ball.

The

The bridegroom is then conducted to the bride's chamber, by two men ; the bride comes in another way, being led by two women ; the new married couple are then left together, and the company continue dancing during the whole night.

C H A P. XIX.

Goes to Arabia—Character of the Arabs, and Description of Arabia—Banyan's ridiculous Notions—Customs of the Women—A curious Intrigue—Mr. M—gue is apprehended, and carried before the Governor.

MR. M—gue, as usual, was not long satisfied either with remaining in one place, or with one woman; he therefore packed up his baggage, that is, all but his spouse; for he deemed a wife a cumbersome commodity to travel with, and determined to proceed towards *Arabia*.

It is remarkable that this country hath always preserved its antient name, for the word *Arab* signifies a *robber*, and robbers the *Arabians* always were, and still remain so.

It is well known that *Arabia* is divided into three parts, viz. *Arabia Petrea*, or stony, *Deserta* or desert, and *Felix* or happy, and that the celebrated mountains *Sinai* and *Horeb* are in *Arabia Petrea*, east of the red sea.

The

The desert part of *Arabia* is a most horrid place, composed of immense plains of sand, and diversified only by frightful craggy mountains, or rocks.

These plains of sand are sometimes moved by hurricanes, in the same dreadful manner as the waves of the sea are by storms. Beneath these terrible mountains of sand whole caravans have sometimes been buried.

The southern parts of *Arabia* are indeed deservedly called the happy, as the air is exceedingly temperate, and the soil fertile, producing balm of gilead, myrrh, manna, cassia, aloes, frankincense, and other valuable gums; the finest spices, and the most delicious fruits. But *Arabia Felix* is most celebrated for its coffee and dates.

As the *Arabians* live in a wild manner, and continually rove about from place to place, they pitch their tents sometimes as conveniency, and sometimes as whim directs them.

This occasions a prodigious scarcity of towns in this immense country, as there are none worth observation except *Mocha*, *Aden*, *Muschat*, and *Suez*, trading cities; and

and *Mecca* and *Medina* the cities whither the *Mahometan* pilgrims resort ; the first being the place of *Mahomet's* birth, and the latter of his burial. Every *Mussulman* is obliged by his religion to visit *Mecca* once in his life-time, or send a deputy.

The *Banyans*, who are originally *Indians*, but numerous in *Arabia*, have many whimsical religious notions, particularly when they are dying, they are desirous of nothing so much as to hold a cow by the tail, to the end that their souls may enter into the body of that beloved animal, which is the great object of their adoration.

Mr. M——gue took up his abode for some time at *Mocha*; here he observed that the women seldom appear in the day time ; in the evening, however, they were allowed more liberty, and generally form themselves into small parties to go upon visits. He has frequently met them at twelve o'clock at night, or one in the morning, in groupes ; but as soon as they perceived a man, they would turn their faces close to the wall, and remain in that position 'till he was passed by.

Mr. M——gue lived next door to a considerable

siderable merchant, who used to trade to *Surat*.

This merchant had a daughter of about sixteen, who, tho' like others of that country, of a swarthy complexion, might be deemed a very agreeable *brunette*; her features were regular, her eyes full of fire and vivacity, and her limbs were formed with the utmost symmetry.

Our hero had built a little lodge upon a terrace, exactly opposite to this lady's chamber window, in order to enjoy the cool breezes which came from the sea better than he could do in the house.

Here he frequently amused himself by playing upon the German flute, which he did to admiration.

The lady who was concealed from his view by a lattice, one day lifted up the lattice while he was playing, when he had a full view of her, and was struck with a something in her features and manner, that appeared inexpressibly engaging.

He saluted her by touching his turban, in the manner of the country; she blushed, but returned his courtesy.

He

He made a practice now of going daily to the terrace, and playing some of the most melting tunes he knew.

She was always attentive to the music, seemed highly delighted with it, and frequently opened the lattice to look at our hero.

He one day displayed to her view a great number of ribbons, some glass toys, and a looking-glass, intimating at the same time by signs, that they were at her service, provided he could by any means convey them to her.

She understood his meaning perfectly well, and presently dispatched a black female slave to his house, to whom he gave them, together with a letter for the young lady, written in the *Arabic* language, and filled with the most passionate expressions.

The lady seemed highly delighted with the presents, as she opened the lattice to thank him by signs.

At night when he had retired to rest, he heard a loud knocking at the door; he ordered

dered a Greek slave, whom he had bought several years before, and who acted in the capacity of his valet, to go and see the occasion of the disturbance.

The fellow had no sooner opened the door, than several soldiers rushed in, and making towards Mr. M——gue's chamber, ordered him to dress himself immediately, and attend them to the governor.

C H A P. XX.

*The whimsical Charge against Mr. M—gue—
The Alternative offered him—is married
to the Arabian Lady—Escapes from
Arabia.*

OUR hero could not conjecture on what account he was apprehended, nor could he get any information from the soldiers, who said they had received orders to seize him, but for what reason they could not tell.

When he came before the governor, he shewed the Grand Signior's passport and protection.

The governor, however, treated them very lightly, and informed our hero, that they were given to protect him from the outrages of others, but not to screen him in injuring others with impunity.

He begged to know who he had injured, as he was not sensible that he had given the least offence to any person.

A slave

A slave was then dispatched to call the person, who was to exhibit the charge against him, from another apartment.

In a short time his next door neighbour, the *Surat* merchant appeared.

The mystery was now explained; he presently understood that the crime alledged against him was making presents, and writing to that gentleman's daughter, and having seen her face to face.

The governor informed him, that they were most heinous offences; that now he had seen the young lady, and made her presents, nobody else would marry her; that therefore he must either marry her himself, or lose both his eyes.

As this was the alternative, the reader may easily conceive the choice, which a man of our hero's constitution would naturally make. He did not hesitate a moment to consent to the marriage.

He was immediately discharged; all parties were reconciled, and the nuptials were soon after solemnized.

The

The marriage ceremony was the same as that among the *Turks*, with this addition, that the bride presents the husband with a bearded arrow, which she calls her portion. This present is meant to seal the fidelity of her promise, as she gives him an instrument to use, either against herself, if she should prove untrue, or against them who should assault her virtue.

When, as usual, he grew tired of his *Arabian* wife, he found more difficulty in getting rid of her, than he had ever done with respect to any of the former. As a foreigner he was naturally suspected, and the idea of having been compelled to marry, increased the suspicions of the *Arabs*.

He soon perceived that he was but a prisoner at large, and that all his wife's relations, and even his neighbours, were so many spies upon him; the reflections which such a situation naturally gave rise to, were exceedingly disagreeable, and being under a consciousness of restraint, the time appeared extremely irksome.

At length an *English* East-India ship arrived in the port; his spirits began to revive at the event, and he now conceived hopes

hopes of a speedy deliverance, from what he deemed an absolute captivity.

- He soon let the captain understand who he was, intimated the nature of his confinement, and expressed the desire he had to regain his liberty.

The captain promised to do him every service that lay in his power ; but the utmost precaution was necessary. On account of an *English* ship being in the port, he was more closely watched than ever.

The captain having taken a house near the strand, our hero repaired to it, when he was on the eve of departing from *Mocha*. He was sent on board the ship in a chest, with holes bored in it to give him air, and his departure was not even suspected 'till the ship was under weigh.

Indeed he was obliged to leave the property he had at *Mocha* behind him ; but that he thought but trifling, when set in competition with the liberty he obtained.

During the voyage they met with a ship bound to *Constantinople* ; he immediately
went

went on board this vessel, after making the captain of the East-India ship a present of a draft on a banker at *London*, for his civility, and being the instrument of his deliverance, as he termed it.

He soon arrived at *Constantinople*, the emporium of the eastern part of the world, and our hero's favourite metropolis.

C H A P. XXI.

A Journey from Grand Cairo to the written Mountains in the Desert of Sinai, performed and written by E. W. M——gue, Esq.

MR. M——gue, ever restless in his disposition, made another excursion into *Egypt*.

From *Grand Cairo* he set out on a journey to the celebrated written mountains in the desert of *Sinai*. But as he has given an ample account of that journey in a letter to the *Royal Society*, we shall transcribe his own words.

A letter from E. W. M——gue, Esq; F. R. S. to W——m W——son, M. D. F. R. S. containing an account of his journey from *Cairo* in *Egypt*, to the written mountains in the desert of *Sinai*, received *January 3d*, and read before the *Royal Society* *March 13, 1776*.

It is with a good deal of difficulty that I have prevailed upon myself to write to you, for as coming now to *Italy* was quite unforeseen, and I am immediately going back

to the east, I have not my journal with me, but luckily have the famous inscription. I am sensible every paper I send to the *Royal Society* exposes more and more my incapacity ; however, as these inscriptions are much wanted, I cannot avoid sending them. I shall only speak to some of the points the bishop of *Clogher* mentions, but cannot avoid being now and then a little prolix.

I set out from *Cairo* by the road known by the name of *Tauricke Beni Israel* ; after twenty-four hours travelling, at about three miles an hour, we passed by an opening in the mountains on our right hand, the mountains *Maxattee*. There are two more roads, one to the northward of this, which the *Mecca* pilgrims go, and one to the south between the mountains, but never travelled, (as it does not lead to *Suez*, which is thirty hours march from *Cairo*.) Thro' this breach the children of *Israel* are said to have entered the mountains, and not to have taken the most southern road, which I think most probable ; for those valleys, to judge by what are now seen, could not be passable for *Pharaoh's* chariots. This breach, the inhabitants told me, leads directly to a plain called *Badeah*, which in *Arabic* signifies something new or extraordinary, and
also

also the beginning, as the beginning of every thing is new, *i.e.* was not before known.

At *Suez* I found an opportunity of going to *Tor* by sea, which I gladly embraced; that by going nearer the place, at which the *Israelites* are supposed to have entered the gulf, and having a view from the sea as well of that as of the opposite shore, I might be a little better able to form a judgment about it; besides I was willing to have the views, bearings, and sounding, which I took.

When we were opposite to *Badeah*, it seemed to me (for I was not on shore) a plain capable of containing the *Israelites*, with a small elevation in the middle of it. I saw something too like ruins; the captain and pilots told me, that this was the place where the *Israelites* entered the sea, and the ruins were those of a convent (I suppose built on the spot in commemoration of the fact); they added that there was good water there. There is here a strong current, which sets to the opposite shore, about south-east; it forms by its strength a whirlpool, where the sailors said ships were lost, if forced into it for want of wind, by a current. This pool is about six miles north-

ward of cape *Karondel*, and just below this pool there is a sand, a flat island at low water, which runs east and west about three miles. This sand, I suppose, is thrown up by the force of the current, and the same current by the resistance it meets with from this bank, being forced back into the cavity made by this excavation, forms the whirlpool. This pool is called *Birque Pharaone*, the pool or well of *Pharaoh*, and here they affirm his host was destroyed. I shall say more of this, as I travel back by land. We came to an anchor in 15 fathom water, within a mile and a half of the shore, to the southward of this sand, and in the *Birque Karondel*, to the northward of the cape; here the eastern shore is already mountainous, which near this place is a sandy beach. The *Egyptian* shore from *Suez* to *Badeah* is likewise rocky and steep, so no entering upon the gulf from that shore, but at *Badeah* or *Suez*.

It is high water always when the moon is at her meridian height, and it ebbs six hours. At *Suez* it flows six feet, the spring tides are nine, and in the variable months, from the beginning of *November* to the end of *April*, sometimes twelve. From the beginning of *May* to the beginning of *October* a northerly wind generally arises, and goes down

down with the sun ; it is often very strong. This wind never fails in these months, unless there be some violent storm. The rest of the year the winds are variable, and when they blow hard at S. and S. S. E. these winds set up the sea thro' the narrow streight of *Babel Mandel*, and up this gulf thro' its mouth, between *Gebel el Zait* on the west side of this sea, and the southermost point of the bay of *Tor*, on the east side of this western branch of this sea, where it is not above 12 or 14 miles over. I suppose such a wind hindering the water from going out, causes this extraordinary increase in the spring tides. We see the same thing happen with the same winds at *Venice*, both gulfs running nearly in the same direction.

The *Egyptian*, western, or *Thebaic* shore, from *Badeah* southward to opposite *Tor*, on the eastern shore, is all mountainous and steep, and at *Elim*, the northermost point of the bay of *Tor*, ends the ridge of mountains, which begin on the eastern shore of this western branch at *Karondel*. I say nothing of *Elim* or *Tor*, or the marine productions of this gulf, as this paper is intended to give an account of *Sharme*, *Meenah el Dzahab* *Kadesb* *Barnea*, the stone which *Moses* struck twice, and the inscriptions ; I

however must say, that from this place mount *Sinai*, properly called, cannot be seen, but only the ridge or groupe of mountains in which it is, and which altogether form that part of this tongue of land, called in general mount *Sinai*. The garden of the monks of mount *Sinai*, at *Elim*, renders in dates, &c. 20,000 piaſtres per annum, or 2,500*l*.

We from thence crossed the plain in about eight hours, and entered the mountains of *Sinai*; they are of granite of different colours. At the entrance of the narrow breach thro' which we passed, I saw on a large loose granite stone an inscription in unknown characters, given, I think, by doctor *Pocock* bishop of *Ossory*. However, as the *Israelites* had no writing that we know of when they passed here, I did not think it of consequence enough to stop for. The *Arabs* told me it was relative to a battle fought here between *Arabs*, and indeed I do not see what point of history it can illustrate, besides there are not above five or six words. We arrived at the convent of mount *Sinai*, after the usual difficulties mentioned by other travellers, were received as usual, and saw the usual places. I must say that the monks were far from owning to me, that they had ever meddled with the
print

print of the foot of *Mahomet's* camel. I examined it narrowly, and no chissel has absolutely ever touched it; for the coat of the granite is intire, and unbroke in every part; and every body knows, that if the coat of less hard stones than granite is once destroyed, it never returns. It is a most curious *lusus naturæ*, and the *Mahometans* turn it to their use.

Meribah is, indeed, surprizingly striking; I examined the lips of its mouth, and found that no chissel had ever worked there. The channel is plainly worn by only the course of water, and the bare inspection of it is sufficient to convince any one it is not the work of man; amongst the innumerable cracks in rocks, which I have seen in this as well as other parts of the world, I never met with any like this, except that at *Jerusalem*, and the two which are in the rock which *Moses* struck twice, of which hereafter.

I had inquired of the captain and the two pilots of our ship about *Sharme*, and *Dzahab*, on the western shore of the eastern branch of the red sea; they told me that they were often forced up the *Elanitic* gulf, the eastern branch of the red sea, and ge-

nerally went to *Sharme*, and sometimes as high as *Dzahab*. That they generally ran from cape *Mahomet*, the southermost part of the peninsula, between those two gulfs to *Sharme*, in six hours; because they made as much more way as they commonly do, they very seldom going there but in a storm. They generally run four knots, so this makes 48 miles, which brings it to the northward of *Tor*. *Tor* is in lat. 27 deg. 55 min. Cape *Mahomet* 30 miles southward, lat. 27 deg. 25 min. *Sharme* 48 miles, nearly north lat. 28 deg. 13 min. consequently about north-east of *Sinai*. The port is pretty large, surrounded by high mountains, the entrance very narrow and the water deep, quite to the rocks, which are so very steep that a stone dropped from the summit falls into the basin. No wind can be felt here; they don't cast anchor, but fasten their cables to the rocks. There is good water; some habitations are found on the sides of the mountains, and a pretty large village at top. This seems to answer the idea of *Nest-Ken*. *Dzahab* lies as high again up the gulf, so 48 miles more, or in lat. 29 deg. This port is considerably larger than the former, and very good, but not so closely surrounded with mountains; it is however very safe. There is a well of
great

great antiquity, with very good water; very considerable ruins are found, and they say there was a great city formerly, but no inhabitants now, except an *Arabian* camp of 2000 men. There is a road from it to *Jerusalem*, formerly much frequented. Thus far the captain and pilots. I inquired from the *Monks* as well as *Arabs*, about these places, as well as about the ruins, supposed by my learned friend the bishop of *Ossory*, to be *Kadesb Barnea*. The former could only tell me, they had not received any fish from thence in many years; that it was two easy days journey off, but the road was mountainous; so one may suppose the distance less than 40 miles. The *Arabs* agreed as to the road, but they said it was once a large place, where their prince lived, whose daughter *Moses* married; that *Moses* was afterwards their prince, and the greatest of all prophets. These *Arabs* place *Moses* the first, *Solomon* the second, *Mahomet* the third, *Christ* the fourth, and then the prophets of the bible. As to *Dzahab* the monks only knew the distance to be four days journey, and that there was a road from it to *Jerusalem*; (the *Arabs* told me the same) so the distance is about 80 miles. I inquired of them all about the ruins. They told me there were considerable ones about half way

to *Dzahab*, about 40 miles from *Sinai*; but I should think *Kadesb* must have been much nearer to *Jerusalem*. I would willingly have gone to these places, but as the four clans of *Arabs*, which inhabit this promontory, were then at war with the other, I could get no conductor. In any other journey I hope to be more lucky, for this is all hearsay; however, combining the whole together, and comparing it with what we collect from scripture, I think we may conclude *Shurme* to be *Midian*, and *Meenah el Dzahab* to be *Eziongeber*; what the interjacent ruins are, I cannot conjecture; but I believe I have found *Kadesb Barnea* to be elsewhere; I think it cannot be here, for the *Israelites* were on the borders of the holy land, or land of promise, when they were ordered back, and when they were stopped by the *Moabites*. They are said to have been brought up from *Kadesb Barnea*, and I meet with no place in sacred writing, or any ancient geographer, neither *Strabo* nor any other, that draw the line between this promontory and the land of promise so low down; nor could they do it, as these ruins are within almost 70 miles of the extremity of it. There are two roads from mount *Sinai* to *Jerusalem*; the one thro' *Pharan*, the other by the way of *Dzahab*. That thro'

thro' *Pharan* is eleven days journey, two to *Pharan*, three to a station of the *Mecca* pilgrims, called *Sheich Ali*, and one and a half to some considerable ruins; all this northward. From thence four and something more to *Jerusalem*, by the way of *Hebron*, leaving the *Asphaltic* lake on the right hand, to the south-east: The other way is longer, on account of the road being more mountainous; that two passes the same ruins, and also *Sheich Ali*. I inquired about this when I was at *Jerusalem*, and received the very same account with this addition, that such *Mahometans* as went from *Jerusalem* to *Mecca*, went that way to join the *Cairo* caravan as *Sheich Ali*. This seems to be a situation opposite to *Kadesb Barnea*, as the line drawn by all the geographers; it is without mount *Sinai*, (taken for this whole tract) and just before the *Moabites*, as the children of *Israel* passed by mount *Hor*, now *Acaba*, leaving the *Asphaltic* lake on their left hand to the north-west. The tradition too of the *Arabs* is, that they passed this way; therefore I think *Kadesb Barnea* must be near this spot. There are here considerable ruins, and I know of no city that ever was here, for *Petra* lay more to the east, between the *Asphaltic* lake and the *Elamitic* gulf. To leave no inquiry wanting,

wanting, I asked the rabbins of Jerusalem where they placed *Kadesh Barnea*, and they said these ruins.

We set out from mount *Sinai* by the way of *Scheich Salem*, and after we had passed *Mahomet's* stone, came to the beautiful valley mentioned in the journal. I lay there, and did not set out before day light, that I might not pass the rock which *Moses* struck twice; I searched and inquired of my *Arabs*, but could neither hear or see any thing of it. I saw several short inscriptions stained on some parts of the mountains; the characters being the same as those on mount *Sinai*, *Meribah*, &c. given by the bishop of *Ossory*. About four miles before we arrived at *Pharan*, we passed thro' a remarkable breach in a rock; each side of it is perpendicular as a wall, about 80 feet high, and the breach is about 40 broad. It is at this breach, I imagine, the *Horites* were smote, four miles beyond the present ruins of *Pharan*, for having passed this breach, they could make a stand, nor could they be pursued. Here on the tops of the mountains, to our right hand, were ruins of buildings, and one seemed a castle. From *Meribah* to near this place we had always rather descended. In most places
there

there is the bed of a stream, and after rain the water runs; but a little before we came to this breach, it winded off towards the west; for the waters fall into that part of the desert we crossed from *Tor*. Between this breach and *Pharan* there are several springs, and one at *Pharan*, where we encamped. There is the bed of the river mentioned by the journal; the traditional account of which agrees with what is said by *St. Paul*. Waters seem to have run from *Meribah* to within about six miles of this place; the bed of a stream is here again very plain, and a spring at the upper end of it, which does not yield water enough to make a stream, the bed then is dry; four valleys terminate here, and form a large area. I inquired about the road to *Jerusalem*; the people agreed in the distance and ruins. We travelled in the bed of the river, thro' the valley, to the north, and in about half an hour the sight and appearance of a large stone, not unlike *Meribah*, which lay at some distance from the mountain, on our right hand, struck me; and I also observed it had many small stones upon it. The *Arabs*, where they have any stone or spot in veneration, as *Mahomet's* stone and the like, after their devotion lay some smooth stone upon it. I asked
 what

what it was, they told me *hagar Mousa*, the stone of *Moses*. I told them that could not be, for that lay in *Rephidim*; they said that was true, but this was *hagar il chotatain*, the stone of the two strokes; that he struck it twice, and more water came from it than from *Meribah*, witness the river. The bed of the river winds to the eastward, about E. S. E. I asked how far it went; they said this bed ran by *Scheich Ali* to those ruins, and quite away to the sea; so the river must have begun here and not at *Pharan*, and the bed from *Pharan* here is only formed, I suppose, by winter torrents. If this is the bed of the river mentioned by *St. Paul*, as I dare say it is, we have the second rock. If it runs to the ruins, they will be pretty plainly those of *Kadesh Barnea*, and if it continues in the same course to the sea, it is probably the river at *Rinocolura*, supposed by *Eratosthenes* to be formed by the *Arabian* lakes, because he did not know its miraculous head. This river is doubted of by *Strabo*, because dried up to the source from the time the *Israelites* entered the land of promise, and the tradition was then lost. Pardon this bold conjecture, but it conciliates and coincides sacred history with ancient geography. This too seems a proof, that

that it is really the second struck rock; as to the springs between the beach and *Pbaran*, they certainly did not exist in the time of *Moses*, or if they did, they would have been as nothing to so many people.

We went down a large valley to the west, towards the sea, and passed the head of a valley, a part of the desert of *Sin*, which separates the mountains of *Pbaran* from those which run along the coast, and the same plain which we had passed from *Tor*. We had scarce entered these mountains, and travelled an hour, when after passing a mountain, where there were visible marks of an extinguished subterranean fire; we saw on our left hand a small rock, with some unknown characters cut on it, not stained upon it as those hitherto met with, and in ten minutes we entered a valley, six miles broad, running nearly north and south, with all the rocks which inclose it on the west side covered with characters. These are called *gebel el macataab*, the written mountains. On examining these characters, I was greatly disappointed in finding them every where interspersed with figures of men and beasts, which convinced me they were not written by the *Israelites*, for if they had been after the publication of the law,

Moses

Moses could not permit them to engrave images, so immediately he had received the second commandment. If they went this way and not along the coast, they had then no characters that we know of, unless some of them were skilled in hieroglyphics, and these have no connection with them. It will be difficult to guess what these inscriptions are; if conjecture be permitted, I will give my very weak thoughts: They cannot have been written by *Israelites*, or *Mabometans*, for the above reason; and if by *Mabometans*, they would have some resemblance to some sort of *Cuphic* characters, which were the characters used in the *Arabic* language, before the introduction of the present *Arabic* letters. The first M. S. S. of the alcoran were in *Cuphic*. There is a fine one at *Cairo*, which I could not purchase, as it is in the principal mosque, and the *iman* would not steal it for me under 400 sequins, 200l. These have not the least resemblance of them. *Saracen* characters are very unlike; I think it not improbable that they were written in the first ages of Christianity, when pilgrimages from *Jerusalem* to mount *Sinai* were fashionable, consequently frequent and numerous, by the new Christian Jews, who believed in Christ. Therefore I should believe them

Hebrew

Hebrew characters, used vulgarly by the Jews, about the time of Christ. I shewed them at *Jerusalem* to the rabbins; they were of the same opinion. It seems much easier to say what the inscriptions are not, than what they are. They can scarce be of St. *Helen's* time, for they would have some analogy with *Greek* characters, and they have none. Perhaps some gentlemen think them ancient *Egyptian*, written by the colony, which, they suppose, went to inhabit *China*, but such colony, if ever there was such a one, probably went the strait road, from the head of one *gulf* to the head of the other, from *Hieropolis* to *Eloth*, the way the *Mecca* pilgrims now go. This place would have been far out of their way, being at least 60 miles to the south of the pilgrim's road, unless they were supposed to have had transports at *Dzabab* or *Sharme*. Here are on other parts of this rock some *Greek* and *Arabic*, as well as *Saracen* inscriptions, and an *Hebrew* one. The *Saracens* and *Arabic* only say, "such an one was here at such a time." The same say the *Greek* ones, except one, which says, as I remember, for I have it not with me, "the evil genius of the army wrote this," which can only prove that some body of *Greeks* were worsted here.

The

The third day from this place, travelling westward, we encamped at *Sarondan*; as the journal calls it, but it is *Korondal*, where are the bitter waters *Marab*. I tried if the branches of any of the trees had any effect on the water, but found none; so the effect mentioned in scripture must have been miraculous. These waters at the spring, are somewhat bitter and brackish, but on every foot they run over the sand is covered with bituminous salts, grown up by the excessive heat of the sun; they acquire much saltiness and bitterness, and very soon become not potable. The place at which the ships cast anchor, is below the sand, which I mentioned before, near the *Birque Karondel*. After nine hours and half march we arrived and encamped at the desert of *Sbur* or *Sour*. The constant tradition is, that the *Israelites* ascended from the sea here; this is opposite to the plain *Badeab*, to which the above-mentioned pass in the mountains lead. From this place the openings in the mountain appear a great crack, and may be called a mouth, taking *Hiroth* for an appellative; however, I should rather adopt the signification of liberty. It could hardly have been necessary for the *Israelites* to pass the sea, if they were within two or three miles of the northern extremity of the gulph. The space of,

at

at most, two miles the breadth of the gulf at *Suez*, and at most three feet deep, at low water, for it is then constantly waded over, could not have contained so many people, or drowned *Pharaoh's* army. There would have been little necessity for his cavalry and chariots to precipitate themselves after a number of people, on foot, incumbered with their wives, children and baggage, when they could soon have overtaken them by going so little about. These reasons, added to the significant names of the places, *Tauriche Ben Israel*, road of the children of *Israel*, *Attarab*, deliverance, *Phabiroth*, whether an appellative or significative, *Badeab*, new thing or miracle, *Baahorel pouloum*, sea of destruction, convince me that the *Israelites* entered the sea at *Badeab*, and no where else. Besides all the rest of the coast from *Suez* and below *Badeab* is steep rocks, so there must have been another miracle to descend. The current too sets from this place where we encamped, towards the opposite shore, into the pool *Birque Pharaone*, pool of *Pharaoh*, where the tradition is his host was drowned; a current formed, I suppose, by the rushing and falling of one watery wall on the other, and driving it down; a current, perhaps, by God permitted to remain ever since in *memoriam rei*: The distance to the bitter waters

ters is about 30 miles. The *Ain Mousa*, which the *Israelites* would have met with if they had passed at *Suez*, and the coast from hence south about a mile to *Tor*, being all rocky and steep, induced me to believe that they entered the red sea at *Badeab*, and ascended from it here. If any thing I have said can in the least support that revelation, to which I declare myself a friend, even in this enlightened age, I shall be very happy; or if this trip of mine can be of any use whatever, as I had great pleasure in it, I may truly say with *Harace*, "*Omne tulit punctum*," &c.

The denomination of *יַם סוּף*, I believe only regards the *Hierapolitic* branch, as the marine productions, *Madrepores*, &c. which form admirable torrents in the bottom of it, are not in the *Elanitic* branch or gulf. I mean the broad part below cape *Mahomet*; no more than that western branch was known to the *Israelites* at the time of their passage; if it was to the *Egyptians*. But the name descended to the whole, as their knowledge of it. The red sea seems to regard the broad part alone. For tho' there are not the above sea productions, yet there is so great a quantity of the tube coral (not found in the western branch of the *Hierapolitic* gulf) and such rocks, as one may say
of

of them, that the *Gedda* ships fasten themselves to them instead of casting anchor. It is of a deep red, so that possibly the first navigators entering at the strait of *Babel Mandel*, from the red they saw, called it the red sea, and that name descended to the whole with their navigation. This sea is tempestuous, and full of shoals. There is no harbour on the *Arabian* coast after *Tor*, except one; I mean between *Suez* and *Gidda*, or *Mecca*, which is a day and half from *Gidda*. *Gidda* is its port, and there is only one on the other coast, *Cassire*; but it is a very bad one, however ships sometimes go thither, and caravans cross the country to *Morsbout*. The ships are as the bishop of *Ossory* has described them; the helm is on the outside, as I suppose with his lordship, *St. Paul's* was. They make use of but four sails, and no compass, nor do they ever cast the lead; they sail only by day-light from anchoring place to anchoring place, and are not above two days out of sight of land, from cape *Mahomet* to the *Arabian* main. If a gale happen they are often lost, about one in ten every year. I shall be glad to be honoured with the society's commands, and in communicating this you will oblige,

SIR,

Your most humble servant,

Pisa, Dec. 2,

1765.

E. W. M——GUE.

CHAP.

C H A P. XXII.

Mr. Sharp's Character of our Hero—His Health declines—Determines to revisit England—A Scheme to disappoint his Relations—Advertisement for a Wife—Dies at Venice.

AFTER this excursion to the written mountains, we find that Mr. M——gue revisited *Italy*; since the ingenious Mr. Samuel Sharp, in his letters from *Italy*, in the year 1767, makes the following mention of him, “ One of the most curious sights amongst the curiosities of *Venice* was the famous Mr. M——gue. He was just arrived from the east; he had travelled through the holy land, *Egypt*, *Armenia*, &c. with the old and new testament in his hands; he had visited mount *Sinai*, and flattered himself he had been on the very part of the rock where *Moses* spake face to face with God Almighty; his beard reached down to his breast, and the dress of his head was *Armenian*. He was in the most enthusiastic raptures with *Arabia* and the *Arabs*; his bed was the ground; his food rice; his beverage water; his luxury a pipe and coffee.”

This

This abstemious method of living in imitation of the *Arabs* and *Armenians*, our hero adopted, in the latter part of his life, for he had formerly indulged himself in all the luxuries and sensualities of the east.

Having rather blunted the edge of his curiosity by continual travel, he resided several years at *Constantinople*. With respect to eating and drinking he affected great temperance, but he was never without a seraglio, filled with the beauties of *Georgia*, *Circassia* and *Greece*; as he deemed a plurality of women consonant to the customs of the patriarchal ages of which he was so fond.

At length growing very infirm, he began to fear an approaching dissolution; this determined him once more to revisit *England*, in order to settle his temporal concerns. He reflected with considerable chagrin, that his sister, the wife of the present Earl of *Bute* was his heir at law. For his enmity to that nobleman and his family continued, or rather had increased with his years, and he seemed to have gathered additional malignity by time.

By

Bute

By his several wives and concubines he had several children, but was sensible that they could lay no legal claim to his estate after his demise, on account of his prior marriage with the pretty washerwoman, who had never been pregnant by him.

But a letter he received from *England* gave him new spirits, for it informed him of the death of the washerwoman, his first wife, who had 'till this lived in the country upon her annuity, in a very inoffensive and retired manner.

On the receipt of this intelligence a thought struck his imagination, which gave him a sensible satisfaction, as it presented him with the idea of throwing his estate into another channel, and disappointing those obnoxious relations who were in sanguine expectation of its falling to them.

His scheme was to marry some young woman of indigent circumstances, who was pregnant, that the child being born in wedlock might become his heir. For he was too sensible of his own imbecillity from age and infirmities to suppose he should ever have a child of his own.

Warm

Warm with the idea of this novel method of shewing the most permanent resentment to those he so much disrelished, he wrote to a friend in *England* to procure a proper young woman in a state of pregnancy, with all possible expedition.

This request to his friends occasioned an advertisement to be inserted in the morning papers.

In consequence of this advertisement several unfortunate fair ones applied, who had been more prolific than their circumstances rendered convenient, and having been forsaken by their faithless swains, thought by the tenor of the advertisement that it was a favourable opportunity to alleviate their misfortunes.

Four of these were selected for our hero's choice. The first being in the third; the second in the fourth; the third in the fifth; and the fourth in the sixth month of her pregnancy.

They were informed that the person whose happiness it should be to be chosen by Mr. M——gue, would have a genteel settlement for life; besides the child of which she

was

was pregnant becoming by the marriage heir to a considerable estate; and that the three whose fortune it was to be rejected, would have a present of 200*l.* each. Perfectly satisfied with this they were sent to *France*, in order to proceed to *Paris*, where Mr. M——gue was to meet them, that the hymenial election might be made with all possible expedition; but the ladies were all disappointed, as Mr. M——gue did not reach *Paris*, being seized at *Venice* with a malignant fever, which carried him off in a few days. Thus his relations who were so obnoxious to him, were much more befriended by fortune, than by his age or impotency.



F I N I S